290 Gate (*Porta*)

By a gate is designated the Church militant, Gen. 28[:17]: “This is no other but the house of God, and the gate of heaven.” Wherefore and where Jacob went upon an erect ladder. There afterwards was erected the temple of Solomon.

¶ However this gate, that is, the Church is terrifying to demons because of the dwelling of angels, the episcopal blessing, and the collection of relics, Can. 6[:9]: “Who is she that cometh forth,” and it follows, “terrible as an army set in array?” And, because of the holy prayers made there, Luke 19[:46]: “My house is the house of prayer” as it is called.

¶ Note that in a gate three things are accustomed to happen which now are in churches, namely, judgments to be given, the commandments of God to be published, and to be demonstrated to those entering the city.

Concerning the first, Prov. 31[:23]: “Her husband is honorable in the gates, when he sits among the senators of the land.” And Job 29[:7]: “When I went out to the gate of the city, and in the street, they prepared me a chair?” So, in the Church those things ought to be prepared which look to the salvation of souls, Prov. 31[:31]: “Let her works praise her in the gates.” And in Psal. [126:5]: “He shall not be confounded when he shall speak,” namely, “in the gates.”

Concerning the second, Jer. 7[:2]: “Stand in the gate of the house of the Lord and proclaim there.” So, should the ecclesiastical teacher speak openly in the Church because those speaking in corners are suspect, as is treated in Extra. *De hereticis, [c. Quum ex iniuncto]*.[[1]](#endnote-1)

¶ Concerning the third, in Psal. [99:4]: “Go into his gates with praise.” For no one is in the Church unless he may pass through by confession of the faith or of the sacrament. But certainly, this confession happens through the narrowness of the heart. Therefore, it is said in Matt. 7[:13]: “Enter in at the narrow gate: for wide is the gate, and broad is the way that leads to destruction,” etc. According to Chrysostom, *Homilia* 44,[[2]](#endnote-2) the way of iniquity, is said to be broad, because it does not shut within the rule of truth and discipline.

1. Decretales, X.5.7.12 Quum ex iniuncto ... Sicut enim multa sunt membra corporis, omnia vero *membra* non eundem actum habent, ita multi sunt ordines in ecclesia, sed non omnes idem habet officium, quia secundum Apostolum “alios *quidem* Dominus dedit apostolos, alios prophetas, alios autem doctores, etc.” Quum igitur doctorum ordo sit quasi praecipuus in ecclesia, non debet sibi quisquam indifferenter praedicationis officium usurpare. Nam secundum Apostolum: “quomodo praedicabunt, nisi mittantur?”.... [↑](#endnote-ref-1)
2. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* hom. 18 ex cap. 7 (PG 56:734-735): Via autem perditionis est omnis iniquitas. Dicitur autem spatiosa, quia non est intra regulam veritatis et disciplinae inclusa, sed per diversa carnalium voluptatum diffusa. [↑](#endnote-ref-2)